THE Samaritan Rebels PERJURED, BY A Covenant of Association: DISCOVERED IN A SERMON PREACH'D At the ASSIZES holden at *Northampton*, *March* 30th. 1682.

By *JOHN KNIGHT*, M. A. late of *New-Inn-Hall* in *Oxford*, and now Vicar of *Banbury*.

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TO THE

RIGHT HONOURABLE,

CHRISTOPHER Lord *HATTON*,

OBRIAN Lord *CULLEN*;

The WORSHIPFUL,

HARVET EKINS, Esq;

High Sheriff of the County of *Northampton*;

And the Right Worshipfull,

Sir *JOHN EDGERTON*, Bart.

Foreman, with the Rest of the Baronetts, Knights and Gentlemen of the *Grand Inquest*, for the *Assizes* holden at *Northampton*, *March* 30th. 1682.

Right Honourable, and Much Honoured,

IF it might be a competent Atonement for my Inflexible Disobedience to your just Commands, I am not only willing to acknowledge my Fault, but I have here publisht my Discourse to evidence my Repentance.

I no sooner, indeed, return'd from my Attendance upon

your Honourable Aſſembly, but ſhameful Reflections upon my Rudeneſs, dogg'd me to my Home.

'Tis true, your inimitable Indulgence allowed me to Capitulate, when I ſhould have Obey'd: And I had leave to Trye my Diſcourſe by the Judgement of the Right Reverend Biſhop of Oxford *(an Ordeal I well hoped would have burnt it:) But thô I have ſome Years lived upon the Exceſſes of his Charity, and have been ſurprized with Inſtances of his Favour, too great for any thing but Heaven to recompence, yet now I found a Cenſure I did not look for; I found, He had too high an Opinion of your Judgements, to ſuffer or allow me, even to ſeem to diſtruſt them. And now,*

My Lords, *and you* Right Worſhipfull,

*Prompted by the Patronage of ſo much Piety as Mortality can pretend to (for ſuch is his) and actuated by ſo great a ſence of Duty, as I am capable of conceiving, the neceſſity of my begging your Protection is doubly ſuperſeded. I will be bold therefore to put this Print into your hands, meerly with that deſign, with which 'twas dictated to your Ears; only to Inform, Convince, or to Confirm. The Argument (I hope) will defend it ſelf, whatever Enemies it may meet to oppoſe it: That it will find none, I am not ſo fond to imagine, having already heard the Eccho of their Calumnies; Complements peculiar to ſome men, * whoſe kind Reſentments of an Honeſt*

* Quod ſcelus perpetrari, cùm de talibus benè audiam?

Diſcourſe,

Diſcourſe, are enough to blaſt its deſerved Reputation.

There is a Praiſe which ſheds a diſgrace, a villanous Commendation, that ruines the Credit it offers to ſupport; as an Encomium upon Religion given by an Atheiſt, is a miſchievous Satyr againſt all Virtue.

Wherefore, as I can ſcorn their Flattery, ſo can I bid defiance to their Envy; having the Felicity of a Forehead of Flint to obviate thoſe of Braſs. But, ſince the Reverence I had for Truth, and the Awfull regard it influenc't me with, in the compoſing and ſpeaking this Sermon, as alſo the Deference made to it by that Honourable and Reverend Aſſembly it was ſpoken to: Since I have found all theſe too thin a ſhield to defend either my ſelf or it, I will here offer at a juſtification of both.

My deſign (it's ſaid) was my own Preferment, not charitable Edification, nor the Glory of God: My Matter and Managery too intolerable to endure the Hearing.

As to the Firſt, thô I have ever been a Diſſenter from the Doting World, and thought ſuch Shrines too poor for ſuch a Sacrifice as my Conſcience, yet I have no provocation to invade the Honour of the Almighty with them, by ſearching (to find out the Hypocriſie of) their Hearts.

But

But however, I am glad to hear, that they grow Jealous, Religious Loyalty has such Encouragement; for 'tis not long since, things lookt as if That Virtue had been the wrong way to promotion. And had not the Star that directed me been in Heaven, there was a Sun newly † Risen, whose Votary I might have been, with greater assurance of a Popular Reputation: I mean that Idol lately out in Plate; which presents you with a Sun breaking out of a Cloud (suppose it a Cloud of Guilt;) and a magnificent City under it, beneath which you read, Lætamur, *as if their Dwellings had been but Triumphal Arches Erected to the Honour of the Malevolent Planet, and the very Foundations of their Houses joyfully affected with the Reappearance of their Guardian Deity. Now if this Comment be Analogous to the Text, then is it possible for the Metropolis of the Land, to Honour the Genius of a profligate Rebel, more than they Revere the Lord or his Anointed. And consequently the likelier Doctrine to have got Preferment, had been the Reverse of this I have here publisht. These* Samaritan *perjur'd Tribes should have had my Justification, and the Villany I censure, should have been celebrated by my praise.*

† Or rather *Setting*; For we that are on this side the Line, can behold the Sun in such a Position onely, as that its Rising and Motion is from our Left to the Right Hand; But the Medal shews it so, as past the Meridian, and in its Declension. From whence I collect, That either this Planet of the Gravers was to be supposed to be of an Irregular motion, and unheavenly, or 'twas design'd for a Foreign Plantation under or beyond the Line, where it might be imagined Rising, and so Adored, (as *Carolina* or those parts of the World;) or else the Almighty was so concerned at the Carvers Blasphemy, that he thought fit to over-rule the Project, and make the Frame it self the Prognostick of the Idols fall.

As

As to the Matter I *delivered, here it is, and more; for* I *was ſo ſtrictly caution'd againſt a tedious Diſcourſe, that* I *omitted ſome few Periods, which I have here ſupplyed; but not a Tittle of that* I *heard objected to, by my Audience. If there be any Errour, it is not malicious; and therefore, as I will gratefully reſent Conviction, ſo by the Charter of Humane Society, I will demand a Pardon. The Truth is, the Enemies I have known to ſpeak againſt this, or the laſt Diſcourſe* I *delivered in the ſame place, upon the ſame Occaſion, are ſuch as are deſperately guilty, or men that ſhew you Heads (like thoſe upon Clipt Money) without Letters.*

Nor can I *conceive there are any ſo lewd, as to Remonſtrate againſt what* I *have here ſaid concerning Perjury by a Covenant of Aſſociation; but ſuch as have been diſciplin'd under the Pædagogy of the* Delphick Devil, *and therefore are never to be reclaimed by any Dictates from the Oracles of God. Wherefore, as* Conſtantine *once* * *ſaid to* Aceſius, *the Heretick,* Quære tibi Scalam, & ad Cœlum ſolus aſcende; *ſo muſt* I *declare, That be the Advocates of Perjury and Rebellion what they will,* I *would not be in Heaven in their Company, except thoſe Impieties were Repented and Forgiven. And now,*

* *Socrat.* lib. 1. cap. 7.

My Lords, &c.

If I *have not more treſpaſs'd upon your Honours by an*

an unnecessary Vindication, than I did when I delivered the ensuing Discourse, I am happy above Disturbance. Your acceptance of all I have done, I am loath to question; and your Experienc'd Goodness prompts me further to begg, I may be Reputed,

Right Honourable,

Right Worshipfull,

AND

Much Honoured,

Yours in the Humblest

And most Faithfull
Obedience,

John Knight.

HOS. 10. the former part of *Verſ.* 4.

They have ſpoken Words, Swearing falſely in making a Covenant.

IT were a diſingenuous Reflection upon the Providence of God, to bewail our Lot, becauſe 'tis fallen in an Age which ſeems to Anſwer the * Characters of the laſt.

* 2 Tim. 3. 1.

FOR I take it to be as utterly unaccountable, as that the hindmoſt Veſſel ſhould envy that which outwent her, though her Pilot was thereby warn'd of that Rock upon which the foremoſt Split.

IF therefore the Malignity and Calamity of ſucceeding Times, be really greater than of thoſe we have overpaſt, let it be imputed only to their Iniquity and Folly, who by copying out the Miſcarriages of their Anceſtors, Provoke God to make their Lives ſomewhat more than the Tranſcript of their Miſeries.

FOR thô 't had never been told us, that old Occurrences (the Sins I mean of the Ages paſt, and the direful Iſſues of them) were written for our Caution; yet being regiſter'd, what can they be reckoned, but as ſo many Appeals to our Conſcien-

ces, that we ſhould Improve them to our Safety?

'TIS true indeed, that Corruption is propagated to Poſterity, nor is it more natural to Plant our Species, than to derive upon them the degeneracy of our Natures; But why that (like a River) ſhould ſwell bigger ſtill the further it runs from its Springhead, is a Paradox which though now our Wonder, will be at laſt our Confuſion.

FOR thô we carry about us the ſeeds of our Parents Sins, yet are we furniſht with the Annals of their Sufferings: If Traduction conveys their Luſts to us, yet Tradition Informs us of their Plagues too; and by this means, though their Concupiſcences are entail'd, yet 'tis our Priviledge to hear of the Judgments they Provoked, that what was the matter of their miſery, might be a Motive to our Amendment.

AND indeed, In all Arts and Profeſſions (ſave that of an Holy and a Vertuous Life) we are ſeldom arrived to a Sagacity to diſcover, but we become careful to Correct the Faults of others.

ONELY Errors of Conſcience prevail by Cuſtome, and plead Preſcription. The Vices onely and Immoralities of our Progenitors we Exemplifie, their Sins and Failings we Study to Improve, and as if our Intereſt conſiſted in keeping up Antipathies to Vertue, we Emulate nothing but to grow worſe and worſe.

NOR is this the Perverſeneſs onely of a few; Alas! It's Epidemical, and the Contagion's Popular.

THE

THE little forſaken Tribe, that dares be Honeſt, can ſcarce amount to an exception againſt the degenerous Univerſality.

BUT of all Societies, *Immanuel*'s Land (the *Iſrael* of God) yields the ſaddeſt Contemplation.

THAT a People who were Priviledged with the Conduct of the wiſeſt Laws, with the peculiar Patronage of a Gracious God, ſhould yet have every one a Luſtful Genius, to whoſe Government alone they would ſhew true Allegiance! what Reflection can equally with this amaze us? It gives a Temptation to revive that old Hereſie, that Iniquity thrives by the fatality of a poſitive Decree; and *Marcion*'s Blaſphemy (*That a Cruel Omnipotence, a Diabolical God, has a peculiar Province,*) ſeems to challenge a Canonical Veneration.

AND how harſh ſoever this charge may ſound, yet want I no Inſtances to make good the Plea.

LET *Iſrael* be one (the ten Tribes eſpecially,) who thô they were a People on whom Gods Holy Name was call'd, favoured at that time above all the Sons of men, (*Judah* alone excepted) yet againſt all the Allurements of Divine Love, the Mercy of Divine Long-ſuffering, the Memory of Divine Vengeance executed upon their Fathers, and againſt all fear of it threatned to themſelves, did their Iniquities ſtill abound: in ſhort, as if they reſolved to vie Miracles with Omnipotence; Their Stupendious Guilt, with his Aſtoniſhing Goodneſs. They were no ſooner delivered from diſtreſs

by the true God, but they make their Acknowledgments and Offerings to falſe ones; according to the encreaſe of their Fruits, (*v.* 1.) they multiplied their Altars and their Gods too; and that they might effectually make themſelves the loath'd Objects of Almighty Wrath, and of Pagans Scorn, they repeated their Apoſtacies as oft as they renewed their Vows either with God or man, which is that Abomination of which the Prophet here Impleads them, *They have ſpoken words, Swearing falſely in making a Covenant.* ——

Verſe the firſt of this Chap.

FROM which words, had I time, I might raiſe Diſcourſes of very different Deſigns: I could take occaſion to Treat of Oaths, their Religion, their Nature, Lawfulneſs, Uſefulneſs and Neceſſity: I could read a Lecture alſo upon Perjury, ſhew its Aggravations, how many ways it may be Committed, and the horrid Conſequences that attend its Guilt.

BUT I hope to find my ſelf better Employment, than to haunt our Hereticks with the Truth they fly from.

THO perhaps it were time well ſpent too, to Vindicate the Lawfulneſs, and prove the Neceſſity of an Oath; a Diſcourſe that does it, Arraigns an Herd that's grown formidable to the Government, I mean the Anarchical Anabaptiſts, and thoſe other Monſters engendred by them; a People that thrive and grow warm by an odd Antiperiſtaſis, even by the coldneſs of the Magiſtracy that Lives about them:

them: for if Flattery and Fair words are Arts moſt uſed when Fears are juſt, I have reaſon to think thoſe Wretches are grown a Terror to our Councils, and our State; or they who have loſt the Civility of Men, and abandon'd the Chriſtian Name and Thing, would not have been Complemented under the Style of Proteſtants: But I forbear; nor,

2. SHALL I ſtay to cenſure all thoſe Oaths that fill the Air with Vapour, and the Land with Atheiſm; the Vanity and Debauchery of which Swearing, thô void of Perjury, (which is † impoſſible) does yet reach the Guilt on't; for the Difference can't be great between Invoking God to atteſt our Lye, or Patronize our Hypocriſie, and that Inſolent contempt of his Sacred Name, which ſhould never be mentioned without Reverence and Dread.

† καὶ γὰρ ἐν τῇ συνεχείᾳ τῆ ὀμνύειν ῥᾳδίως ἀν μεταπίοις τις εἰς ἐπιορκίαν. Hiero. in Car. Pythag.

THIS is that *Diabetica Paſſio*, by which the Spirit of Piety is inſenſibly exhauſted, under which Religion Languiſhes; that levelling Vice that makes every Peaſant a Perſon of Quality, for whoſe Cure (thô I know its Simptomes, yet) I yield my ſelf an Incompetent Phyſitian; and ſhall therefore paſs by that too, and come to Treat of the words according to their ſtricteſt ſence and beſt Conſtruction.

WHICH what it is, I have with care ſearcht after, and from the diſquiſition which I have faithfully made, I will humbly offer you this following Conjecture, wherein I expect to have more Followers than Leaders, being conſtrain'd by the

force

force of Reaſon to follow throughly no one of my Commentators.

WHEREFORE as I will freely acknowledge wherein I agree, ſo I hope to ſhew cauſe why I venture to diſſent.

AND (Firſt) That the time which the Prophet points at when this Covenant was made, was in the concluſion of their laſt Kings Reign, is generally allowed; for thô *Hoſea* the Prophet lived in the dayes of * *Jeroboam* the Son of *Joaſh*, between whom and their laſt King *Hoſhea*, there were † five, yet is it a warrantable Licenſe to Propheſie of things to come in the *Preter-Tenſe*, *Ob Evidentiam & certitudinem ſummam.* (* Glaſſius.)

* Hoſea 1. 1.

† 2 Kings 14. 15, 16. ch.

* *Glaſſius de verbo canon.* 46.

2. THAT this Covenant was a Political one, is agreed on by the moſt; I am ſure by the (Reputed) beſt Commentators upon the place: But with whom it was made, their Conjectures differ.

FOR there are thoſe who ſuppoſe the Prophet Taxt *Iſrael* of Perjury, when they refuſed to pay Homage to the *Aſſyrian* King, after he had long claim'd and received it; the Story to which this referrs, is 2 *Kings* 17. But this conceit is not only ſpoyl'd by the ſilence of that Narrative in the 2 *Kings*, (forequoted) which ſayes nothing of *Iſraels* making a Covenant with *Shalmaneſer* the *Aſſyrian*; as alſo by the Verſe foregoing my Text, (as I ſhall ſhew anon) but by the expreſſion of the Text it ſelf: For, they could not be Impleaded ſo properly of Perjury for the making, as for the breaking of a Covenant

venant made; except this Covenant was a Renunciatory Inſtrument of their old Fidelity; but this appears not: For we are no where told the People of *Iſrael* had ſworn any to the *Aſſyrian*; and if they had, yet the making a Covenant with him after, and againſt their firſt Oath, is Nonſence to ſuppoſe; for how unlikely is it, that he (the *Aſſyrian*) ſhould be a party with *Iſrael* in a Covenant againſt himſelf? If it be urged that their Swearing falſely conſiſted in their making a Covenant with *Shalmaneſer*, while they had yet a King of their own, and ſo that Covenant was Perjurious, being a breach of their Fidelity to *Hoſhea*: To this we Reply as before, that the Text is ſilent, and the Opinion is inconſiſtent with the Story, (in the 2 *Kings*) and with the Context in this Propheſie; for this Covenant provoked a Judgment, of which the † *Aſſyrian* was the dreadful Executioner, and he might have ſpared his Siege, had they taken this courſe to teſtifie their Subjection.

† Ver. 5, 6, 7. of this Ch.

'TIS true, the Text may be (as it often is) Implicit, and the breaking of a Covenant might be ſuppoſed, but where the ſence does not of neceſſity require to be ſupplyed, I take it to be ſafeſt to be ruled by the Letter. *Hoſhea* indeed became the * Servant of *Shalmaneſer*, and paid him Tribute, which at laſt he withheld; but I cannot find that *Iſrael* either was under Covenant with him, or could be accuſed of Perjury for their Kings Conſpiracy. But,

* (2 Kings 17. 3.)

2. THERE

2. THERE are others (among whom ſtand *Grotius*) who Imagine this Covenant was made with their own King, and afterwards was treacherouſly broken; but neither to this can I aſſent: for but juſt before (*v.* 3.) the Prophet tells us that *Hoſhea* was the object of the Kingdoms Scorn; nay, by being under Tribute to the *Aſſyrian*, his Subjects gave out his Regal Juriſdiction ceaſed; *For now they ſhall ſay, We have no King,* († *becauſe we feared not the Lord*) *what then ſhould a King do to us?* Their Language was, *Non curamus Oſeæ Imperia.* (Grot.) *Sumus perinde ac ſi Regem non haberemus.* (Druſius & *Alii.*) So that to make a Covenant with a King, of paying Homage and Duty to him, after they had vilified him like a Puppet, is ſcarce to be Imagin'd of ſuch a mutinous ſawcy People, as once had ſlighted the Government of their God. Moreover, I cannot conceive how natural Liege men ſhould break their Faith by making a Covenant with their natural Liege Lord; for a Covenant ſo made muſt be ſuppoſed to corroborate, not to violate their Fidelity.

† Theſe words extorted from them. *Engliſh Annot.*

THESE then being hitherto the two current Opinions upon the place, and for the Reaſons given neither being now paſſable, I come (*Right Honourable and Reverend!*) to ſuggeſt my own, and 'tis this.

THAT the Covenant here meant, was the very thing which according to the Style of our dayes muſt be call'd *an Aſſociation*; which to Evince, I humbly offer you this brief Paraphraſe.

THAT

THAT *Iſrael* was divided, is evident from the Context, and one part ſiding with their King, in giving Countenance and Toleration to the Worſhip of God, (and 'twas no more;) the other ſtuck faſt to their Idolatrous Imaginations, and the Rent being made thus, firſt for Religion, it became impoſſible to be united in their political Affairs. The *Aſſyrian* took the Cue, improved the occaſion, and no ſooner came up, but *Hoſhea* became his Servant; whereupon the Factious Band quickly withdrew their Tribute from *Hoſhea*; *We have no King*, (ſay they;) He we had can neither Protect nor Harm us; there are enough of us to diſown his Prerogative with Impunity, for in his preſent circumſtances, *What can he do unto us?* v. 3.

'TIS true, we are by nature, and we have by Oath bound our ſelves unto Allegiance, (* *Uti moris erat*;) a thing of ancient cuſtom among us, as *Grotius* obſerves; but we have now no way to prove, but to enter upon a ſolemn Covenant of Aſſociation, Swearing to one another our mutual aſſiſtance, for our mutual defence, and vowing to aſſert our Rights and Liberties, in defiance to the Prerogative of our pageant King, as well as to the Title of the *Aſſyrian* Uſurper.

* *Grot. in Loc.*

IN this deſperate Pinch, the poor King was forc'd

to take deſperate meaſures; He therefore ſent to the † *Egyptian* Monarch to ſolicit his Allyance; for being denyed the Tribute of his Subjects, he could not make good the Payment to the *Aſſyrian*; which when *Shalmaneſer* had plainly Diſcovered, he preſently ſhut up *Hoſhea* in Priſon, and brought *Samaria* into a ſtreight Captivity.

† 2 Kings 17.4.

THUS upon comparing this of the Prophet with that Hiſtorical Narrative in the 2 *Kings*, no other ſence can I make than this on't; and I only humbly beg that this might prevail, till ſome body offers a better to ſupplant it; which I cannot fear, ſince the Septuagint Verſion ſeems alſo to favour me: For whereas we ſay, *They have ſpoken words, Swearing falſely*; they thus, λαλῶν ῥήματα περιόσους ὄρκους: The Prophet (they found) had cenſured their Traiterous Covenant, and they put it off with a lying pretence, and a falſe excuſe, which * St. *Jerom* Imagines to be this, *viz.* They Pleaded for themſelves, that what between their own Kings wants, and the Uſurpers demands, (thoſe *dura majorum Imperia*,) they were forc't to ingage in a ſeditious Aſſociation.

* *Hier. in Loc.*

THE words thus opened, and their genuine Import I am perſwaded given; I paſs on to proſecute my further deſign, purſuant to which I ſhall hold my ſelf accountable for theſe three things.

1. TO

1. TO demonſtrate that no Leagues, Covenants or Models of Aſſociations can be made or contrived by Subjects among themſelves, ſubſequent to their Oaths of Fidelity to their King, and intrenching upon his prerogative Rights, without flagitious Perjury; yea whether they have ſworn Fealty or no, they cannot ſo Aſſociate without traiterous Sedition.

2. I ſhall clearly ſtate, and as clearly reply to all thoſe pretences that Subjects may make to excuſe their Perjury.

3. I ſhall enquire into the preparatory Qualifications which adapt men to, as alſo the Iſſue of this ſort of Perjury, eſpecially which conſiſts in the violation of Fidelity to the King, and the Obſervations I ſhall make hereupon, ſhall be ſuch as the Context does ſuggeſt; and my plainneſs herein ſhall ſuperſede my neceſſity of becoming your Monitor by a particular Application: For though *Samaria* be the Scene, and *Iſrael* the Actors in that impious horrid Plot which I am now to cenſure, yet my Animadverſions may with eaſe be extended to reach all Conſpiracies of like complexion: Of theſe in their order, with that brevity that may beſpeak my regard to your Patience, and your Buſineſs.

1. FOR the Firſt, in which Propoſition there are two things I may be urged to explain.

1. WHAT I mean by Leagues or Covenants. (2.) What by Prerogative Rights of the Crown, or King.

BY a Covenant then I mean, a plighting of our Fidelity to another in that particular, which is the object matter of our Covenant; and this may be done, (1.) By ſimple Promiſe, as if a body of men ſhould gather together, and ſtipulate their word and truth for the defence and aſſiſtance of another or others, with their Lives and Fortunes. Or (2.) By an Adjuration added to the Promiſe, *i. e.* by the ſolemn Intervention of an Oath, which makes God a party, and calls him to atteſt the Integrity of the Promiſe: now either of theſe wayes a Covenant made by Subjects among themſelves, for mutual defence, excluſive of, or repugnant to that Intereſt the Magiſtrate has in them, becomes perjurious.

2. AS for what I mean by the Prerogative Rights of the Crown, our Laws (both of Nature and of the Land) Inform us, and the conſtant Claims and Cuſtoms of the Kings of *Iſrael*, would ſuffer none to be Ignorant of what theirs were:

In

In ſhort, I mean the Homage of our Perſons, and the Tribute of our Eſtates according to the proportions which the Laws allott, and the eminent exigencies of the Government do require, of which the Magiſtrate is the proper Judge. Theſe things premis'd, I thus ratifie my Poſition, *viz.* That a Covenant among Subjects, made to the prejudice of thoſe Rights of the Crown, does *Ipſo facto* make them Perjured.

1. BECAUSE their Oath of Fidelity to the King, by which they were preingaged, is violated and broken; for the formality of Perjury conſiſting in the † Breach of an Oath; by ſuch a Covenant or Aſſociation, that Oath of Fidelity is actually broken, and conſequently the Covenanting perſons Perjured: For that Oath of Fidelity to the King being plainly promiſſory, we call God to witneſs theſe two things:

† *Veniendo contra Juramentum*, Lynw. de Offic. Archipr. Tit. Ignorantia. ver. perjurio.

1. THAT at the ſame time we ſwear, we do intend to perform all that we ſwear to do, or (which is the ſame thing) we deſign to hold our ſelves obliged conſcientiouſly and religiouſly to do all that we then engage for; ſo that 'tis neceſſary, (in order to the taking that Oath in Truth) that our words do agree with our Thoughts.

2. THAT

2. THAT we will to our uttermoſt endeavour for the future to fulfill * what we engaged upon Oath for; and this Obligation is only diſcharged, when our Deeds are congruous and agreeable to our words. By the firſt we hold our ſelves bound to promiſe all that we intend, and all that we clearly profeſs: by the ſecond we hold our ſelves obliged, to do all that upon Oath we promiſed: According to that of *Moſes*, *Numb.* 30. 2. *If a man Swear an Oath to bind his Soul with a Bond, he ſhall not break his word, but he ſhall do according to all that proceedeth out of his Mouth.*

* And what it is, ſee in the Oaths of Allegiance and Supremacy.

BUT now this promiſſory Oath muſt be actually broken, when we make a Covenant contrary to the Matter, and counter to the Ends on't. I cannot Covenant to disband or diſpatch thoſe Guards that Law has made neceſſary, and Neceſſity has made lawful for the defence of the Crown, after I have Sworn to aſſiſt the King to my power, and give him always the defence of my own Arms. My firſt Obligation was undoubtedly Religious, and to all lawful purpoſes eternally Irrevocable: Religious (I ſay) and Irrevocable, becauſe in Swearing I Invocate God as a Witneſs to Atteſt my Truth, and as a Judge to Revenge my Falſehood, by which means nothing but Revelation can

can diſſolve the Bond; yea the Oath muſt prevail againſt Gods Precepts, when they are not Moral, and our obſervance of that can warrantably ſuperſede our Obedience to theſe; and of this † *Joſhua*'s League with the Men of *Gibeon* is an Inſtance unqueſtionable; for thô he had a * Command from God to root out them as well as the reſt of the Inhabitants of the Land; yet having Sworn to Spare them, (thô his Oath was extorted by a ſubtile falſe Inſinuation from him) he knew his Promiſe was made to the † Living God, and therefore to be kept Inviolate, thô Sworn to Men that were Worſhippers of the Devil.

† *Joſhua* 9.

* v. 24.

† v. 19.

NOW if the * King of *Iſrael* had no power of Revocation, when he ſwore to protect thoſe whom God had charged him to deſtroy, yea thô the *Gibeonites* were not the men he Intended to ſwear to; How much better was *Hoſhea*'s claim to the defence of his Subjects, which they could not deny him, without perfidious Treachery, thô they had never ſworn Allegiance to him? For,

* For ſo was *Joſhua*.

† *Rom.* 13. 7. *Render to all their Due*; as our Saviour alſo, *Luke* 20. 25. *To Cæſar the things which be Cæſar's, i. e.* The Tribute and Homage due to him as *Cæſar*, (the King) which gives him a Right Antecedent to our Oath, becauſe King he is, before we Swear.

2. THE Oath they made unto the King paſs'd over to him no new Right to their Allegiance, but the Obligation of their Oath was founded upon his Due. All the Homage we Swear to give the King (or as the Apoſtle ſayes to † *Render* him) is, and was his Natural Right, not Founded in, but declared

clared, and corroborated by the Solemnity of an Oath. For otherwiſe, how could he require, and exact an Oath? This being a portion of that Tribute which ratifies his Claim, and doubles the Security of his Title to the reſt. Yea, Hence it's manifeſt, That he has not only a Right to our Homage, but ſuch an One, as makes us from our Birth uncapable of making an Engagement to paſs any on't away.

WHEREFORE, when the Supream is not only in *Pacto prior*, but alſo, in *Jure Solus*, in reference to all matters falling under his Prerogatives, the very Attempt of the People to defraud him, by making thoſe Regalities over to other men, or reſerving them to themſelves, is an Incroachment upon his Right, and a Violation of their Oath.

BY the Oath we ſwear to defend his Rights, by the Covenant we engage to ſpoyl them. By the Laws of Nature, the *Jews* without an Oath, were bound to Aſſiſt *Hoſhea*, by the Aſſociation they vow to Imploy their Wealth and Weapons only for themſelves.

THE Folly of which was as Deſperate and Raſh, as it was Flagitious and unjuſt; For if *Rei illicitæ, nulla ſit Obligatio*; If whatever is unlawful is held Impoſſible, the Covenant made to the prejudice

judice of their Oath, was a Bond only binding to * the guilt and puniſhment of Perjury, and of no force to oblige them to the thing they promiſed. For,

* *Interdum ſtultus eſt Fides.* Seneca.

3. 'TWAS Impoſſible the Covenant ſo made, ſhould obtain any obligatory force, or be made valid by the conſent of the King himſelf. For upon ſuppoſition, that *Hoſhea* (for any perſwaſion) ſhould have quitted his Right to the Defence of his Subjects, and by an open Declaration, have bidden them to be onely Faithfull to one another; yet this had been no Abſolution from their Allegiance, nor had it given any vertue to their Federal Aſſociation; it being not in the Power of the Prince to evacuate and null their Obligation (by Oath) to Allegiance. The Reaſon of which ſeems to be Founded not only in the Formality of the Oath, which makes God concerned in the Bond, and therefore muſt he be in the Diſpenſation too; but alſo in the unalterable Laws of Nature, and on the poſitive Inſtitutions of God: Unalterable (I ſay) and no more repealable, than the Jewiſh *Corban* could null the Fathers Right to the Childs Obedience; no more than the Parent can give up his parental Juriſdiction, and Licenſe his Son in an unnatural Rebellion; no more than the Husband (the Woman's Lord) can abſolve her after Marriage from her Conjugal Duty, and bid her

be diſloyal. For (as theſe Relations, ſo) that between the Magiſtrate and the Subject, is the Inſtitution of God; whereby the Soveraign is not only Inveſted in a Dignity, but obliged to a Duty, and bound to Govern till he has a call from God to relinquiſh his Dominion; and indeed his Prerogatives are inſeperable from his Perſon, and not grantable to his Subjects, becauſe of their incapacity alſo to receive them.

THE Lords Anointed cannot Retreat or ſink from his Office or his Honour, ſo as to devolve them on one or more of his natural Subjects, no more than his Oyl (the Emblem of Supremacy) can Subſide or Incorporate with the Liquors under it. For they were born to Obey, and therefore he can no more make them Supream, than Reverſe their Birth, or make that Oath that was declarative of their Homage, when broken, to be no Perjury.

WHEREFORE that Treachery or Violence which ſtrips the Crown of its Prerogatives, muſt be ſuch as maſters Religion and the Laws of God too, ſince the King himſelf neither by his Grace nor for his Pleaſure may warrantably put them off. And this holds always true, except the Authority be relinquiſht to the next Heir, who is therefore (I think) capable of receiving the Regali-

ties

ties, becauſe his Blood and Birth (beſpeaking him ſomewhat more than a Subject) do naturally qualifie him for the ſucceſſive Rule: But in this I ſubſcribe to the Oracles of the Laws.

THE Poſition being thus maintain'd, I ſhall only ſtay to reflect upon the Sottiſhneſs and Iniquity of that μέγα λήρημα, that Romiſh Dotard, who by a kind of a religious Errantry, aſſaults our Kingdom, and undertakes to diſſolve the Bonds both of Oaths and Equity, of Juſtice and Religion; and is not this literally to † *exalt himſelf above all that is call'd God?* within whoſe Omnipotence it lyes not to conſecrate the Witchcraft of a Rebel, to make Perjury to be no Sin, nor the Breach of Lawful poſſible Oaths to be no Perjury. But to ſhew you the weakneſs and the wickedneſs of his pretence at once, I will clearly evince

† 2 Theſ. 2. 4.

THAT any Bull or Inſtrument of his, which pretends to Abſolve any Engliſh Subject from his Oath of Allegiance, is,

1. VAIN and Impertinent; for if the Rights of the Crown are Feudatory to, and juſtly inveſted in him, our Oath of Allegiance to the King is actually void, and can paſs no Obligation; and if no Obligation, there's no need of any ſolemn Abſolution; for the Oath it ſelf would

bind to nothing but Repentance. But if in Juſtice what he claims be yet the Kings, as it is moſt certainly, (for whom the admirable * *De Marca* is an Advocate in this matter) then his pretences to abſolve from the Oath, which promiſes to render them, is,

* *E collatione duarum Poteſtatum, egregiè conficitur, Regiam æquè à Deo inſtitutam fuiſſe ac ſpiritualem, & ſolidam humanarum rerum adminiſtrationem illi demandatam.* Petr. De Mar. Archiep. Pariſ. lib. 2. de concor. & Imp. c. 2. §. 1.

2. IMPIOUS and unnatural, for no power can take anothers Right without Injuſtice, nor can any man Abſolve me of a Debt, the Creditor to whom 'tis due, denying to quit his claim. But of this enough, for I have neither time for, nor pleaſure in expoſing the Nakedneſs of ſuch a Communion, whoſe Zeal is Cruelty, whoſe Worſhip's a Prophanation, and whoſe Proſelytes are in truth the Trophies of the Churches Fraud or Violence, and the wretched Monuments of Apoſtaſie from Religion. 'Tis no Calumny, but this Character † *Corn. Agrippa*, a learned man, and a Friend to ſome of their very abſurdities, has utterly ſuperſeded by one much Sharper.

† *De Magiſtratibus Eccleſ.* Lib. Vanit. Scient. cap. 61.

COME we now

2. TO examine the pretences that *Iſrael* or any other People may take up to Countenance their Perjury, *i. e.* their entring into a Covenant of Aſſociation for mutual defence, againſt, or without a regard to their Soveraign ; and here I confeſs I ought to rank them together, and ſhew them in

their

their united force; that if poſſible they might (like their Doctors and Fautors) be valued for their Numbers, they being very inconſiderable for their Intrinſick worth.

I am in earneſt, I have ſeen and examined mighty Labours in Vindication of Anarchy, Levelling, Sedition and Rebellion, (thô theſe perhaps are not ever their Chriſten-names) and all together they make a Miſt thick at ſome diſtance, and ſeemingly impaſſable, but when you are in't it clears up, and there's no Impediment; but to heave twice at a Mole-hill, would give Suſpicion it were weighty: Wherefore ſince this Diſcovery has been already my task in this place upon like occaſion, I will onely touch at no more of that Argument than what may be conſidered under my third particular; which was,

3. TO inquire into the Original, Progreſs and Iſſue of this breaking Fidelity, or this Perjury, by a ſupervening Covenant. And becauſe the Order undoubtedly, as well as the Mind of the Text is Sacred, I am not to be perſwaded that theſe words have this place in the Prophets reproof without a myſtery; for they ſeem to expreſs that conſummate Iniquity, to which the *Iſraelites* could not arrive, without they had advanced by theſe four degrees.

1. BY Hypocriſie and Diſſimulation, Implyed in theſe words, *Iſrael is an empty Vine*, v. 1. *Symachus* his * Verſion, calling it ὑλομανῶσα, a Vine luxuriant with fruitleſs branches, is fitly accommodated to this meaning. For its ſhoots were as forward, its Shade as pleaſant, the Shew it made, as plauſible, as well might be. God could not viſit, but they were all humbled: In Bonds they mourn, look ſad and penitent, but after Redemption they are the ſame. When Calamity has Invaded them, they have howled, but none of their Cryes are from their heart. *They Return, but not to me*, (ſays God) *Hoſea* 7. 13, 14, 16. They feared God, but no more than was conſiſtent with their † ſerving Idols. All the pains they were at in matters of Religion, were only to contrive how to put Ironies upon Omniſcience. Their whole Religion would be ſtaked down at any time, to ſerve a Turn or a Luſt. Their ſtated Mortifications, and holy Severities, were but direfull Prognoſticks of an after Riot. Their being *Jews* (they thought) was enough to bear them out, tho' they were Immoral below the Heathen: Now when men have got this Art; when they can, as the *Cynic* ſaid, *Vertutis ſtragula pudefacere*, when Vertue is made onely the Midwife to bring Villany to the birth, and the Witchcraft of a Rebellious Itch has brought them to this, even to cloath their Devil in the Pro-

phets

* *Apud Hieron. in Loc.*

† 2 Kings 17. 33.

phets Mantle, things are fairly a preparing for an Aſſociation. For what can men want to ripen all their Miſchief, when they have already mockt and deſpiſed their God? Turned all his Precepts, and their Piety into Landſchape; as if the Dictates of the Sacred Canon had been no more than Directions to the Painter: And when, after, God has dreſs'd, and the Heavens have bedew'd it, their Vine has born nothing but equivocate Fruit; Like the Apples of *Sodom*, Fair, but Rotten.

2. ANOTHER Step by which they advanc'd to this form'd Sedition, and Rebellious Covenant, was by being an *Empty Vine* in another ſence; *Dum Vitis evacuat Iſraelem*, (as a Critick *in loc.*) The Prophetick Spirit (before he thus arraign'd and condemn'd *Iſrael*) had obſerved a Party among them, who ſet up as well for open Debauchery and brutiſh Riots, as another that cheriſht Impious Hypocriſie, and a Rebellious one. They were ſuch as perhaps loved the King; and to prevent all ſuſpicion, that they were no Conſpirators againſt the Crown, they proclaim'd to the World, that they hated Thinking. But theſe alſo carried about them the dreadful Symptoms of a publick Ruine: For when Loyalty went no further than the Health, and a Tavern-fierceneſs was all their Courage; when all their Spirits were ſuch as Wine not Vertue raiſed, the Nakedneſs of the Govern-

ment

ment was near uncloathing; It being Impoſſible the Fabrick ſhould be ſupported, when the Pillars Reel'd: For ſuch as loved at leaſt the ſhew of Religion, muſt needs hate and ſcorn them who openly did diſhonour it, and hence they commence into diſtinct Factions, and each applauding himſelf in the Marks of diſcrimination from the other, they all made a

* V. 2. † V. 1. 3. THIRD Advance, for their * Hearts were divided, and their † Altars multiplyed; ſome erected for Sacrifice to *Bacchus*, others to ſober Idols. By this time the Adminiſtration of the Government was in the Hands not of Councils but Clubs, Plots in one, and Sots in t'other; theſe hating them as Rebels and Traitors, and they deſpiſing theſe as Beaſts and Ideots.

IN ſhort, the whole Nation was reduced to nothing but the miſerable pieces of a broken People, who were univerſally Deaf, to all the Charms of Honeſty and Reputation; and how could there be hopes that ſuch diſhonourable enterprizes ſhould end in Safety?

* *Comment. in loc.* AND here I cannot omit a Conceit of the *Jewiſh* Rabbies, deſcribed by * St. *Jerome*, who do generally Report, that the only Reaſon, why the Captivity was not brought upon them in the time of

of their worſt Kings Reign, but reſerved till *Hoſhea*'s dayes, the † beſt of all their Catalogue, was this, *viz.* That he was inclined to encourage the true Worſhip of God, and reſtore again the old (thô the long deſpiſed) Profeſſion of Religion; but this the People would by no means Brook, whereupon they divided, & *ſtatim eum a Rege diſcutit populus venit Interitus.* † Kings 17. 2.

BUT be that as it will, in the circumſtances the Kingdom then ſtood, it was impoſſible to prevent Invaſion: For when one (and that a numerous) ſide, reſolved to Licentiate all Religions but the right; (making that Sacred thing a Refuge for their Sin, as the Philoſophers did occult Qualities for their Ignorance) and to that end would Court all Hereſies and Factions into their Allyance; and the other, thô Profeſſing well, yet would live a Reproach to the Religion they profeſs'd: in ſuch a poſture of Affairs, God will not, and the * Devil cannot ſupport a Kingdom upon its Legs: *For if Satan be divided againſt himſelf, how then ſhall his Kingdom ſtand?* Whence we may note, that Union of Hearts and Judgments muſt be of great Importance to the very being of a Chriſtian Common-wealth, when Chriſt borrowed an Argument to urge it from the œconomy of the Damn'd. * Math. 12.26.

WELL, upon this diviſion, they who before would ſcarce venture to ſhew their Teeth, did now unmask and make bare their Faces, and came openly to Declare

4. THE Nullity of their King, *v.* 3. *Now they ſhall* (or will) *ſay*, *We have no King*: the Pretender is become the Vaſſal of a Foreigner, and his Title is loſt, which he cannot hold, we will therefore regard none of his Commands; he is an Innovator in Religion, a Betrayer of his Countrey, an Enemy to the Publick; his Title was gotten by Parricide and Cruelty, and our Allegiance extorted by Force and Neceſſity; our Counſels are Rejected, our Properties Invaded, our Liberty Deſtroyed; and ſhall ſuch a man Reign over us? No, if any, Let it be a King that we may truſt, a confiding man that we may all depend on.

NOW after theſe Pretences made by a People prepared to think them valid, thô they had been more Abſurd, they forthwith renounce all Allegiance to the Prince, and ſolemnly engage in a Rebellious Aſſociation. And thô theſe were all their Pretences they had then to urge, (excepting onely their obſtinate Will, which

was

was beyond all Argument, and made all the other but pretences) yet these were enough to engage the Faction. They had then none of the Reasons ready, which have been since in Fashion. There was then no † State of *Venice* or *Amsterdam* to give a President of Democratic Confusion, or Aristocratic Ambition: they never pleaded against the Divine right of Monarchy and Kings, for they knew they * beg'd one at the Oracle of God; they knew too that 'twas for the † Iniquity of a Land that many were the Governours thereof; so that if there had been no Sin in any Nation, no Nation would have had more Governours than one, at once Supream, and consequently Government by plurality is not originally from Nature, or from God, but from Iniquity and Transgression, and therefore Monarchy is peculiarly Divine. Again, can I believe *Israel* could remonstrate against their King for Invading of their Rights, after they had so eagerly Solicited they might have a King, even against all their Precautions of the severity of his Rule; and after *Samuel* had told them what the * *Jus Regis* was, what Inviolable Claim and Title their King had to them? Can we Imagine they thought his different Opinions, his strange Religion, would give them Warrant to seize his Throne; that the Violations of his own Engagements

† Tho' the Levity of *Greece* was such that they shifted their first Monarchy for a Government by many, yet that was so natural to them, that the *Cretian* Boyes could not play without their Ἄγελαι, Monarchs to rule each company. *Ex Heraclid. de Polit. Cretens. apud Ælian.*

* 1 Sam. 8, 5.

† Prov. 28. 2.

1 Sam. 8.

unto them, would justify their resistance against him? No, they knew that if these were perswasives to Rebellion, the best of Men and Kings would be obnoxious to feel their Arms: for a Libel upon his Fame, or Jealousies fomented by Letters to Friends, weekly Intelligences, seditious Courants against his Administration, would be enough to Stimulate the People into a Rebellion, thô the Prince were † a *Moses*, * a *David*, or † a *God*: They knew Obedience followed the Paternity, not the Man, and that a morose Parent remain'd a Parent, *i. e.* Invested still in his Right to Govern, thô his Regiment were Intolerable; they knew the Charter of Subjection was not for Liberty but Obedience; γὰρ τὸ μὴ κολάζεσθαι τοῦτο ἐλεύθερον ποιεῖ σῶμα, ἀλλὰ τὸ ζῆν ἐν δικαιοσύνῃ δίκαιον. (* *Chrysost.*) After this rate, could I destroy all the force of those Arguments which have been ever since obtruded upon the World. I'le Instance in one more, than which I know no Pretence for an Association, more plausible or more rational, and 'tis this: that the Laws of Nature countenance it, when it seems necessary for our self-preservation. (Thô I believe this in *Samaria* had no Foundation real, there being no mercenary Forces about the King to strike a Terror into the good People:) Now I would fain ask, whether it be a Law of Nature that men should form

† Numb. 16. 1, 2.
* 2 Sam. 15. 12.
† 1 Sam. 8. 7.

* *Homil. 6. Ad Popu. Antiochenum.*

an

an unnatural Conſpiracy, onely for fear their Perſons may be harm'd? or whether it be more natural for me to go to a Witch for Counſel, rather than truſt Omnipotence for my Protection? whether it be Natures Law that I think Ill of my own Head, Conſpire againſt the Breath of my Noſtrils, whom I am poſitively forbid to Curſe, even in my Thought? It is a repeated Precept this, of Divine Authority: And if after all it be Natures Law to make me Jealous, Envious, Falſe and Treacherous againſt my Parent, and my Soveraign, Gods poſitive Laws are a contradiction to his Laws of Nature; reconcile the Blaſphemy then, or abjure the Aſſociation.

MUCH ſuch another Weapon have I ſeen ſharpened for Reſiſtance, by a Scotch *Philiſtine*, (but no Gyant,) I mean *Buchanan*, a leading Leaguer: he † ſayes, the Primitive Chriſtians ſhew'd no Reſiſtance, onely becauſe they were too weak to maintain it.

† *Buchan. de Jure Regni apud Scotos*, p. 50, & 56.

OH the Hypocriſie of the great Apoſtle of the Gentiles, if this were true! yea, which of all Gods Precepts either Moral or Evangelical could find Obſervance, if they were deſigned to oblige ſuch onely as were Incapacitated to break them?

'TIS

'TIS as if the Prohibition of Adultery had been Dictated to the Sick, and violent Assaults were forbidden only the Bedrid and the Cripple. This indeed gives Indication that their Spirit of Enthusiasm, is that which worketh in the Children of Disobedience. This shews what Fathers taught these men, for none of the Primitive ones, but would have Scourged their Blasphemy; and for this, let those who have leisure consult the 5th, 6th, and 7th *Homilies* of St. *Chrysostome* to the People of *Antioch*; and *Tertullians Apologeticks*, where they shall find 'twas not Cowardice nor Weakness, but Piety and Courage engaged them to Subjection: and *Tertullian* tells us, that in his dayes the Christian Martyrs, were enough to Conquer all their Tyrants, thô they had used no other Weapons than the Stakes they dyed at.

IN short, such Doctrines rifle the Tombs of Saints, and rob them of their Crowns of Martyrdome, as well as aim at that other Sacriledge of Stripping Kings of their Crowns of Honour. Nor is such Divinity less absurd than the Roman Legends; for to reconcile Piety to God, with disloyalty to his Ministers, to Incorporate Perjuries and Seditions with Authentick Canons, is as odd a Conceit as that other Miracle in Masquerade, their Trasubstantiation.

TO

TO conclude, if ſuch Enemies to the Government had not ſomewhat more to truſt to beſide their Arguments, their Cauſe would vaniſh; there being no fear of a real Tragedy, when the Actors and the Inſtruments are all Theatrical.

FOR neither Reaſon nor Religion give any thing away from the Lord to the Servant; he might Rob him of ſomewhat, by denying his Obedience, and defending his Guilt by an Aſſociation; but his Diſloyalty muſt preſs him with a complicated Guilt, and conſequently Subject him under Gods Curſes in Proportion: For as it takes riſe in Hypocriſie, Hatred, and unnatural Impiety, ſo it ends in Ruine, Shame, and Captivity; and the Rebel Aſſociates are by their Covenant link't only to Miſeries Epidemical; for ſayes our Prophet in the laſt Clauſe of this Verſe, *Their Judgment comes up as Hemlock in the Furrows of the Field*: Which is ſuch an Iſſue of Perjury and Sedition we ought to dread, and with all Intention of Devotion deprecate, for the ſake of that Prince of Peace, who ſhed his Blood for us, even Jeſus Chriſt, *To whom with God the Father of Mercy, and the Holy Ghoſt the Spirit of Concord, be all Honour*, &c.

FINIS.